8:Cook M-3 (1900-1901) 1909
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abode, and the entire family, as previously stated, is virtually in a state of nature.

When the primitive residence becomes so unsanitary that even the barbarous occupants cannot longer endure it, they erect a new hut a short distance from the old one and move into it, burning, or merely abandoning the old dwelling. No dray is needed to move such a household, and the packing up is very simple, for the housewife can gather up in a few minutes and carry in one load the entire possessions of the family. At wide intervals of time, the entire population of the primitive city moves out, constructs another cluster of huts on a new site, then burns the old city. This is their method of house-cleaning and of city sanitation. Instead of removing the garbage, they remove the town, or, at least, change their residence. There is no sweeping, dusting, washing, scrubbing, ironing, mending, dress-making, or washing to do in these primitive abodes. The over-burdened civilized housekeeper must admit that primitive housekeeping is not destitute of advantages. One to four families dwell in a hut, each having their own little camp-fire, or *kitchen*, for, in a limited sense, at least, they do not believe in having "two cooks in one kitchen."

In every Bororó encampment, or village, there is one very large hut around which all the family huts cluster. This hut is called the *baihýtu*—great hut—while a small, family dwelling is called a *bai*. This great hut is a public building, or a sort of town hall where all public functions occur. It is also a bachelors' hall where all the single men of the village reside; a kind of club-house or hotel; the village workshop where the men do the most of their weapon and ornament making; and finally, the public brothel. No female of the tribe is permitted to enter this primitive "house of mirth" save at night for immoral purposes, or to participate in funeral ceremonies.

Some Brazilian tribes, instead of having many small huts in each of which two or three families, only, reside, erect one very large hut, one or two hundred feet long and seventy-

/452 cont./

177 in hammocks, pieces of which they cut off, and in tablecloths --
29 a true Brazilian gift for naked Indians. They themselves do not use
513 hammocks, but sleep on straw mats. They would not dream of
296 washing their clothes; their shirts looked loam-colored, like their bodies, the earth, the huts.

123 The good Bororó had been spoiled to such an extent that we
177 with our modest barter goods came off badly. They were already such experts that they wanted only North American axes. Our beads met with the most approval, but here, too, the women seemed very particular and /453/ summarily designated the ones that they did not like with the Portuguese expression which the catechesis had made current and which distressed us very much, "porcaria," "piggishness," or "merda," "filth," not to mention the accompanying "diavo" curses.

Clothing the Indians was therefore not to be accomplished.

177 Agriculture. The Bororó were supposed to clear and plant!
241 In practice the officers thanked their lucky stars if they succeeded in saving from the Bororó the plantings laid out by the soldiers. As soon as the natives had axes, they found far greater pleasure in chopping down the pikí trees than in climbing up them and removing the fruit. In the military colony there was a fine canavial, a planting of sugar cane. A watch had to be posted in
264 order to prevent devastation. Nevertheless, the Indians paid nightly visits and found a way to conceal them and to deceive their patrons; they did not break the plants, but lay down on the ground, bit into the cane as it stood, and contentedly sucked on it. The mandioca planting was completely looted; the women, accustomed to digging out roots in the forest, pulled up the plants that were not a meter long and went on grubbing busily to see whether more roots might be hidden in the ground. The hunter tribe had no understanding at all for systematic planting, but above all no patience to wait until the root had reached its full development.

177 The soldiers could not very well solve the problem of making
648 gardeners out of these clumsy fellows. The task would have been a difficult test of patience even for other men who would have devoted themselves to it, not merely by command or to